

LATEST FINDINGS ABOUT JESUS CHRIST

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The Promised Massiah who revealed in 1899 A.D. about
the journey of Jesus Christ to Kashmir Valley and about his grave
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FUNDAMENTAL DOCTRINES OF CHRISTIANITY

The fundamental doctrines of Church Christianity are based upon the death of Jesus on the cross, his resurrection and his bodily ascension to heaven. Though Christian masses continue to foster these fictions, few thinkers, even in Christian lands, today believe in or dare assert the historic authenticity of these supposed events. There are not even *prima facie* considerations to sustain the theory of death upon the cross and there is no evidence to support the unnatural phenomena of the resurrection and the ascension.

Indeed the Gospels themselves furnish the refutation of these myths. The basic doctrine of the Church has been that Jesus being son of God appeared in human shape to take upon himself the accumulated burden of humanity's sins and to expiate them on the cross so that mankind might attain salvation through belief in the atonement. Being the son of God he was very God Himself and through his death upon the cross he became "accursed" for mankind's sake and remained in that state for three days to atone for the sins of mankind. He then came back to life and ascended bodily to heaven. He will descend to the earth again in the later days and judge mankind.

There is nothing in the authentic sayings and teachings of Jesus to support or justify any of these. According to himself he was a Prophet raised among Israel particularly for the guidance of the "lost sheep of the house of Israel." (Matt. 15:24)

CRUCIFIXION

Jesus Christ was the last of the Mosaic order of Prophets. The two Jewish tribes, dwelling in Palestine under the Roman rule, refused to recognize him as a Prophet of God. They, as a community, prosecuted him and sent false reports to the Roman governor that he claimed to be the king of the Jews and was planning to overthrow the established government of the Roman Emperor. Pontius Pilate the Governor's sympathetic attitude towards Jesus could not save him from the wrath of the Jews who were bent upon killing him by crucifixion—an accursed death, (Deut. 21:23). When Pilate saw that his efforts were of no avail he took water and washed his hands before the multitude, saying—"I am innocent of the blood of this righteous man. See ye to it". But the Jews replied, "His blood be on us and on our children". So the governor delivered Jesus to them to be crucified.

JESUS DID NOT DIE ON THE CROSS

Crucifixion or death on the cross according to the Bible was regarded to be an accursed death. If Jesus Christ was really a true Prophet of God—as we do believe he was—he could not have died on the cross, for says the Bible, "He that is hanged is the accursed of God", (Deut. 21:23). Jesus Christ, therefore, being the true

Prophet of God could not die such an ignominious death. Let us see how circumstances favoured him and he was saved from the accursed death on the cross :—

(a) The Roman governor was extremely sympathetic towards Jesus. When Joseph of Arimathaea who was a disciple of Jesus approached him and begged him for the body of Jesus he readily consented to hand it over to him, (Matt. 27:28).

(b) Jesus Christ also found a supporter in the wife of the governor himself who strongly interceded with her husband to save the life of that Just man, (Matt. 27:19).

(c) The night before the crucifixion with strong crying and tears could not remain unheard.

“Father, if it be possible, let this cup pass from me”, (Matt. 26:39).

“Abba, Father, all things are possible unto Thee; take away this cup from me”, (Mark 14:36)

Jesus himself says.

“Father, I thank Thee that Thou has heard me. And I know that Thou hearest me always”, (John 11:41, 42).

(d) Crucifixion or death on the cross was a tardy and lingering process. To be alive for two or more days on the cross was a common occurrence. Death was caused by suffocation, by breaking the bones or by piercing the vital organs as well as by hunger, thirst or the attacks of ravenous birds and animals. But in the case of Jesus Christ nothing of the sort was done, because he was taken down from the cross after having remained on the tree between three and six hours only (Matt. 27:46, Mark 15:23, John 19:14).

(e) Evening was drawing near. The following day was the day of Sabbath. The sanctity of Sabbath must not be polluted by letting the bodies remain suspended on the cross. The Jews, therefore, requested the Procurator to remove the three bodies so that the sanctity of the holy Sabbath should not be profaned by the spectacle. The soldiers broke the legs of the two thieves who were crucified along with Jesus Christ but in the case of the latter they did not think it necessary to apply the crurifragium as they thought him to be (already) dead. Does not John say in the Gospel. ‘But these things were done, that the scripture should be fulfilled : A bone of Him shall not be broken”, (John 19:36). Even at the very moment when the body of Jesus was about to be taken down from the cross to be handed over to Joseph of Arimathaea and was pricked in the side (possibly in the region of the pleura) by a Roman soldier with his spear, blood and water came out, a sure testimony that life was not extinct, (John 19:34) H. Spencer Lewis says, “When the storm quieted, torches were brought and an examination of the body revealed that Jesus was not dead. The blood flowing from the wounds proved that the body was not lifeless, and so the cross was immediately taken down and his body removed from it”, (The Mystical Life of Jesus, Fifth edition, p. 266).

To sum up the whole thing, the brief duration of time Jesus remained on the cross, the non-application of crurifragium, the placing of him in a cool and spacious sepulchre and the application of an ointment prepared by the disciple—all these lead us to the conclusion that Jesus Christ did not die on the cross; but was taken down alive, although he was in a state of unconsciousness. Jesus had announced that his “wicked and adulterous” generation would be given no sign except the sign of the Prophet Jonah. It is worth-remembering that Jonah entered the belly of the whale alive, remained there alive, though unconscious, and emerged therefrom alive. So was Jesus taken down from the cross alive, though unconscious, he remained in the sepulchre alive and emerged therefrom alive, (Matt. 12 39). Had he died upon the cross there would have been no resemblance between his case and that of the Prophet Jonah, unless one were also to believe that Jonah too had died in the belly of the whale and had come back to life after he emerged therefrom, a theory which would scarcely be acceptable to the Church (Jonah, Chapter 2). To quote again H. Spenser Lewis, “It may be interesting to call attention to the fact that nowhere in the Gospels of Matthew, Mark, Luke and John is the positive statement as an observation of one of these disciples that Jesus died on the cross or that he was dead when they removed him from the cross and placed him in the tomb.” (The Mystical Life of Jesus, pages, 270, 271).

It is significant that the text of the Revised Standard Version of the New Testament published by Thomas Nelson & Sons, New York, no longer makes any mention of the bodily ascension of Jesus to heaven.

THE RESURRECTION THEORY

The popular belief of the Christians that Jesus Christ came to life again after he had given up the Ghost on the cross, is due to the credulous imagination of hysterical women named Mary Magdalene, who is the mother of the whole story. Nobody saw him to be actually dead and coming back to life again. His supposed death on the cross was no more than a temporary swoon and what is generally believed to be his resurrection is nothing but his return to consciousness. When Prophet Jesus recovered his consciousness, he was removed from the sepulchre by his two devoted followers, Joseph of Arimathaea and Nicodemus who had secretly designed for his rescue and Pilate had also played an important role in the plot. After his escape Jesus disguised himself as a gardener (John 20:15) for fear of being rearrested. Jesus went to Galilee where the disciples met him. He showed them his scarred hands and feet so that they might be assured of his identity. Says Jesus Christ.

“Behold my hands and feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones ye see me have.”

“And while they yet believed not for joy, and wondered, he said unto them; Have ye here any meat?”

“And they gave him a piece of boiled fish and of an honeycomb. And he took it and did eat before them.” (Luke 24:39-43).

WHERE DID JESUS GO ?

So far we have closely followed the events that led to the escape of Jesus from the ignoble death by crucifixion, his coming to consciousness, showing himself to his disciples, eating and drinking with them.

Now, the question arises, where did Jesus go after his escape from the cross ? The answer is not far to seek. For did not Jesus say, "And other sheep I have, which are not of this fold; them also I must bring and there shall be one fold and one shepherd ?" These "other sheep" are none but the lost ten tribes of Israel who sojourned in Persia, Afghanistan and Kashmir in those days. The majority of Eastern writers consider them to be the descendants of one of the ten tribes of Israel—and this is the opinion of the Afghans themselves, (J. E. Ferrier, *History of the Afghans*, p. 1).

In the light of this historical evidence it is natural to infer that Jesus Christ must have proceeded to bring the lost tribes of Israel together and preach his mission to them.

The author of the *Rawza-tus-Safa* writes, "Jesus was called the Messiah because he was a great traveller. Wearing a woollen scarf on his head and a woollen cloak round his body and with a staff in his hand, he travelled from country and from city to city. In the course of one of his travels he came to Nasibain which is situated at a distance of several hundred miles from his native land. In that trip he was accompanied by some of his disciples whom he sent into the city to preach," (*Rawaz-tus-Safa* p. 133-135)

From Nasibain he travelled under the name of Yuz Asaf through Persia and Afghanistan to the Punjab and settled in Kashmir where he died a natural death at the good old age 120. In *Jami-ut-Tawarikh* we are told that on these journeys Mary, the holy mother of Jesus was with him. For reasons already explained, Jesus, his mother Mary, and Thomas (his brother) proceeded towards Muree. Mary died on the way and was buried at a place now called "Pindi-Point" and from where Rawalpindi is only six miles. Her tomb adjoining the Defence Tower is even today called : *Mai Mari asthan*—the resting place of Mother Mary (*Jesus in Heaven on Earth*, p. 361). Continuing the journey to Benares, Nepal and Tibet, Jesus came to Kashmir and finally settled in the valley.

PROPHECY IN BUDDHIST BOOKS

There was a prophecy in Buddhist records about the advent of a Prophet or a Redeemer named Metterya. Mrs. Rhys Davids records the prophecy in these words : "But a Buddha named Metterya should come in the fullness of time is recorded in the Canon as a prophecy made by Gautama himself," (Mrs. Rhys Davids' *Buddhism*, p. 243). "The Dhigha Nikya, one of our oldest documents, mentions the name of the Buddha of the future, who, when the religion of Gautama will have been forgotten, shall again reveal the path to men. His name is Metterya". (Mrs. Rhys Davids' *Buddhism*, p. 180).

According to Max Muller, a great authority on Sanskrit, "The English "T" or "Th" gives sound of "S" in Arabic and Persian."

(Sacred Books of the East, Vol. XI, p. 318). Hence the word Metterya is the same as Messiah, who preached his gospel to the Buddhists of Tibet and Kashmir five hundred years after Buddha, Gautama.

THE TOMB OF JESUS CHRIST

The discovery of the tomb of Jesus Christ in Kashmir is one of the epoch-making discoveries of the modern times. The credit goes to the well known author of "**The Messiah in India**", Hazrat Mirza Ghulam Ahmad of Qadian who expounded the theory of the ascension of Jesus Christ and proved by overwhelming historical evidence how the Prophet of Nazareth came to India and died a natural death at Sirinagar, Kashmir. Joseph Jacobs states on the authority of a very old version of the story of Yuz Asaf that he (Jesus) at last reached Kashmir and there he died. (**Barlaam and Josephat**, CV. **The Tomb of Jesus**, p. 39).

Another historical work **Tarikh-e-Azmi** written some two hundred years ago regarding this tomb says, "The tomb is generally known as that of a Prophet. He was a prince from a foreign land. He was perfect in piety, righteousness and devotion. He was made prophet by God and was engaged in preaching to the people of Kashmere. His name was "Yuz Asaf."

LATEST DEVELOPMENTS

The discovery of the Dead Sea Scrolls in recent years has removed every lingering doubt in the minds of the sceptical that the "Teacher of Righteousness" was no other person than Jesus Christ, son of Mary. The study of the scrolls shows that the inhabitants of the Quman Valley followed a Prophet called the "Teacher of Righteousness", "Interpreter of the Law" or simply "The Priest", in some places. The Priest has been called the "Messiah" or the Faithful Shepherd. He came of a priestly class. The three pictures of Jesus Christ as published in the **Encyclopaedia Britanica**, Vol. XIV, throw still further light on the fact that Jesus Christ lived upto a good old age. The first picture shows Jesus to be a young man in thirties, the second one that he was fairly advanced in age and the third one shows him in his pretty old age. The pictures were prepared by the Christians themselves of the second and third century A.D.

"A group of German scientists had been making investigations regarding the shroud of Jesus for the last eight years. The results of their research have recently been made available to the press. The two thousand years old winding sheet of Christ has been found in the Italian town of Jurin. It bears the impressions of Christ's body."

"The double marks on the cloth show that one half of the cloth was wrapped round the body of Christ and the other half was used to cover the head. The ointment applied to Christ's body, together with the heat of the body, reproduced the impressions of Christ's body on the cloth. The fresh blood of Christ as absorbed into the cloth also left its marks on it. The photograph clearly shows the marks made by the crown of thorns on the base of the head and forehead of Christ, the swollen right cheek of Christ, the deep spear's mark on the right side, the blood stains due to blood flowing from the wounds caused

by nails and the marks on the back caused by friction with the cross.” (Stockholm Tidningen, April 2, 1957).

When a man looks at the photograph which has been reproduced in the book *Das Linnen Kurt Berna Stultgart* by Hanas Naber Verlag, he can easily understand the reaction of the Church. Pope Pius IX remarked.

It may, therefore, be accepted as beyond controversy that Jesus did not die upon the cross. He was in a swoon when his body was taken down from the cross. He was lovingly tendered and cared for and healing ointments and herbs were applied to his wounds from which he recovered sufficiently by the third day to be able to leave the sepulchre. Thereafter, he met his disciple on different occasions, always taking precautions lest his presence among them and, therefore, his escape from death should become known to his enemies. Having fully established testimony to his not having died upon the cross he resolved, under divine command, to leave Palestine and to journey through lands where the lost tribes of Israel then dwelt so that he could carry the divine message to them. Thus Jesus having completed his mission, died a natural death and was buried in Srinagar, Kashmir. His tomb in the Khanyar street of the city of Srinagar can still be visited.

On the basis of divine revelation Hazrat Mirza Ghulam Ahmad, founder of the Ahmadiyya Movement has located the tomb of Jesus and has furnished a detailed account of the eastward journey of Jesus Christ and St. Thomas, one of the twelve disciples of Jesus, who either accompanied his master in his long journey or followed him to fulfil his duty of preaching to the lost sheep of the House of Israel. The tomb of St. Thomas still stands at Mount St. Thomas at Mylapur, near Madras, where the shrine of his martyrdom was rebuilt by the Portuguese in 1547.

While addressing to the followers of the doctrine of the death of Jesus on the cross, Hazrat Mirza Ghulam Ahmad, the promised Messiah, on him be peace and the blessings of God says, “Ye say that Jesus died on the cross and thus ye proclaim him, who was innocent, accursed, and bring him who suffered travail for your sake into contempt. For it is written in the Scriptures that he who dies on the cross is a false prophet and shall be accursed. By your mouths do ye then acknowledge his falsehood, and cause his enemies to laugh at him. Curse means estrangement from God, then how say ye that Jesus was the beloved of God, and yet was estranged from Him. The wicked alone turn away from God and the transgressors alone hate Him. Then why do ye hold Jesus accursed, who was the beloved of God ?”

BEACON OF LIGHT

It is our fundamental duty and utmost pleasure to inform you of the glad tidings that for whom the Christians and Muslims were waiting, for whom rich and poor alike yearned, and many looked heavenwards with sighs and longed that he should appear in their lifetime that they might be blessed by his sight, has appeared and has

illuminated the world with his light and filled it with his glory.

In 1879, Hazrat Mirza Ghulam Ahmad (1835-1908), on him be peace and blessings of God, began to preach in the village of Qadian, in the State of East Punjab, India. "He claimed to be not only the promised Mahdi but also the promised Messiah—personages generally held to be distinct in ordinary Moslem theology. Another modification he introduced into Islamic doctrine had reference to the death of Jesus; the commonly accepted belief maintains that Jesus was taken by God alive into heaven while a phantom was crucified in his place; in opposition to this he declared that Jesus was actually crucified but was taken down from the cross while still alive by his disciples, was healed of his wounds and afterward made his way into Kashmir, where he finally died, his tomb being still in existence in the city of Srinagar. Having thus removed the ground for any expectation of the second coming of Jesus from heaven to earth, he explained that he himself was the Messiah, not as being an incarnation of Jesus (for he rejected that doctrine of transmigration) but as having come in the likeness of Jesus—being Jesus for this generation just as John the Baptist was Elijah, because he came in the spirit and power of Elijah.

In proof that he had come in the spirit and power of Jesus, Mirza Ghulam Ahmad adduced the likeness of his own character and personality to that of Jesus, his gentleness of spirit, the peaceful character of his teaching, his miracles and the appropriateness of his teaching to the need of the age," (*Encyclopaedia Britannica*, 1959, p. 711:712).

The Ahmadiyya Movement in Islam has set up worldwide organisation, working with a zeal of missionary to disseminate true knowledge of Islam. A remarkable measure of success has been achieved in winning over the converts from all schools of thought, religions and nations of the world.

There is considerable data collected by Hazrat Ahmad in his book "Jesus of India" (first published in 1899) and subsequently his followers furnishing detailed description and decisive proof of the Tomb of Jesus Christ, viz. "Where did Jesus die?" by M. Jalal-ud-din Shams, "Jesus in Heaven on Earth", by Khawaja Nazir Ahmad, Bar-at-Law, "The Tomb of Jesus Christ" by M. R. Bengalee and "Jesus in the Quran" by S. Nasir Ahmed, etc. Further detailed information on the subject and about the Movement is available from the Headquarters (Qadian, District Gurdaspur, East Punjab, India and Rabwah, District Jhung, West Pakistan) and from the Ahmadiyya Muslim Missions, spread all over the world.

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